

THE REHEARSAL.

1. The Constant Hatred of the Party against the D. of M.
2. Their Behaviour towards him upon the Two first Campaigns of this War. Wherein their Brutality and Blood-Thirstiness as well against their Friends, as their Enemies, is Expos'd.
3. Their Behaviour towards him upon the Third Campaign.
4. His Danger if the Whiggs shou'd Prevail. How Common-Wealts have Treated their Deliverers. The Testimony of Cicero, that Vertue is a Crime with them. The Athenians Abrogated Monarchy, because their King was so Good. And our Modern Whiggs make Good Kings to be Good Witches, that is, Worse than Bad ones.
5. This not Foreign to the Subject. For if it Affect Kings, much more their Generals.

SATURDAY, June 8th. 1706.

(1.) *Country-man.* These 3 Descent-Men we spoke of last, Master, stick in my Stomach. But it is wonderfull to me, That their Malice shou'd still pursue that Great Man the D. of M. Notwithstanding all the Glorious Successes he has had, and his having in so Short a time Humbl'd France to so Great a Degree! Methinks they shou'd be afraid to turn their own Beloved Mobb against them.

Rehearsal. This shews the Witch-Craft there is in Rebellion, when Men have once Imbib'd those Principles, they obtain the Constancy of the Deaf Adder, that stoppeth her Ears against the Voice of the Charmer, Charm he never so Wisely!

Is it not Astonishing that our Mobb, who are so Zealous against France, and call other Men French Pensioners, shou'd any longer Endure their Weekly Observator, who has all along Endeavour'd (and still continues) to Blacken and Defame, to Curse and fore-Bode Ruin to the Greatest Deliverer we have had against France! Do but Observe the Track of this Observator his Spite against our Great General.

(2.) The first two Campaigns he went into the Field in this War, there was no Battle. But he Reduc'd Venlo, Ruremond, Bon, Cologn, and several other Strong and Important Places, with little Blood, which is the Noblest Victory, and was so Esteem'd by the Ancient Romans, because it sav'd the Lives of the Citizens. Therefore they gave a Triumphal Ovation to such Generals. Besides, None that have any Humanity (not now to name Christianity) wou'd Rejoice in the Slaughter of Enemies, meerly for Slaughter sake; But wou'd rather Bemoan the Unhappy Necessity had Forc'd them, for their own Preservation, to Destroy so many of their own Nature. But how like a Vulture did the Observator, after the Battle at HOCHSTED, Hover over the Slain, call'd it a Glorious Carnage, and Drank up their Blood with a Gusto! Nay, Friend or Enemy, it is all one to a Blood-Sucker! In his of last May 22. Vol. 5. N. 19. He Insults in like manner over Colonel Bringsfield, who had his Head shot off with a Cannon Bullet as he was Re-Mounting the D. of M.

And makes him a Jeſt 'twixt him and his Joan, how he wou'd Look when his Head was off, &c. A man that has lost his Life, endeavouring to save the D. of M. wou'd have been otherwise Treated by any, who had any Respect to the D. of M. The very Heathen thought it Brutal to Insult their Dead Enemies, how much more their Friends! But so much is the Mercy and Morality of a 3 Descent-Whigg sunk below even that of an Heathen!

But to Return. After that second Campaign there was a Medal Coin'd with the Queens Effigies on one side, and on the Revers was the D. of M. on Horseback, with Towns surrendring their Keys to him. And this Motto, SINE CLADE VICTOR. Upon this comes out Observator of May 13. 1704. And says, It has been my fortune to be in a Fighting Army, under a General we now Dearly want, who did not use to Return from the war SINE CLADE VICTOR; And then Ride in Triumph over his Queen in a Medal. This he thought Struck at Another, who had Caus'd that Medal to be Made. But let us go on.

(3.) The next Campaign brought home the D. of M. a Victor, but not Sini Clade. Then Hochsted was Fought. Now let us see how Observator behav'd? He fell in with the Chime of the Party, and all they had to Do then, was to Lessen this Victory all that they Cou'd, as to the Part of the D. of M. they set up Prince Eugene as a Rival to him in the Honour of that Day; And beat down those Acclamations were given to the D. of M. by the High-Church, whom the Observator calls a Party, and Cautions his Country-man thus against them, in his of Sep. 16. 1704. We must not hearken to the Acclamations of a Party; that when brave Actions are Magnify'd to such a Degree, they are Lessen'd in the Eyes of Understanding Men. It's a strange Case, that where so many Brave Men were Engag'd, that the whole Success shou'd be Attributed to one Person. Those that know the Accounts of that Fight, otherwise than by the Publick Prints, will tell you, that Prince EUGENE had a good Share in the Honour of the Victory.

And in his of the 2d of the same Sep. 1704. he Comfers his Country-man, with the Example

ample of *Cincius Fulvius*, in a very instructing Manner thus, Some are so Hasty and Highly Promoted, that I dare Assure thee Rather of their Fall, than of their Lives and firm standing. We have already seen Many, at whose Promotion we wonder'd, and as much Marvelled at their Sudden Fall. We have seen *CINCIUS FULVIUS* in one Year made Consul his Children Tribunes, his WIFE Matron to the Virgins, and also Keeper of the CAPITOL; And after that, not in One Year, but the same Day, we have Seen *CINCIUS* Beheaded in the Place, his Children Drowned in the TYBER, his WIFE Banished, his HOUSE Rased to the Ground, and all his Goods Confiscat to the Common Treasury.

And in his of January 19. 1704. Vol. 2. N. 82. he Cautions thus, No Favourite in the World is so Dangerous to a Country, as one that has been Bred in Camps, and has rais'd his Fortunes in the Field. Upon which Account the Ancient ROMANS never suffer'd their GENERALS to Grow Extreamly RICH — As I said before no Men are more Mischievous to a State than Favourite Men of War — who make a MONOPOLY of Royal Favour, &c.

Country-m. This is Pointing and Threatning — That no Man can Mistake! Master, he is in Danger from these Men.

(4.) *Rehears.* If they cou'd set up their old *Puf's* again, he is Gon! For, as I have shew'd before Num. 70. and 72. There is no Sin so Unpardonable in a Common-Wealth, as to have Deserv'd Greatly frem them, to Save them from Ruin, and do Glorious Actions on their Behalf. And the more Glorious, the more Dangerous for the Actor. Because it necessarily brings Acclamation, and Popularity with it, which must not be Borne in a Common-Wealth; For then come in Jealousies and Fears and Setting up for Himself! Of this the Histories of the Grecian and Roman Common-Wealts are a full Conviction, there being hardly any of their Deliverers who have not been Ruin'd and Undone by the People whom they had Sav'd, and for that very Reason! After one Hosannah, then Crucify follows with the Mobb. Some of these Heroes who had Rescu'd them, they Murder'd, others they Banished, and others they Strip't of all that they had, and Reduc'd 'em to Poverty and Contempt. They Mobb'd one, because he had Built him a fine House. Another, because he had 4 White Horses in his Chariot. This was Affeeting Grandure, and setting himself up above his Constituents the People! And what though he had Deliver'd 'em twice, thrice, or ofter, from their Enemies, who were Ready to Devour 'em: It was but his Duty, and what he ow'd to his Country! But they Owe nothing to him! There is no such thing as Gratitude, or Common Shame in a Body of Men without a Head, as I have before shew'd, in the Rehearsals I have Quoted above. Therefore it is well for the D. of M. that he serves a Gracious Monarch, and has not the Gratitude of Whiggs to trust to, or Men of Mobb that is No-Principles. Who are oblig'd by their Constitution, to Suspect and Hate VERTUE! As the Ephesians said when they Expell'd *Heraclodus Nemo de Nobis Unus Excellat, sed si quis exiterit, alio, in loco, & apud alias sit.* As Cicero tells it *Tusc. Quest.*

lib. 5. that is, Country-Man, to interpret it to you, Let no one of us Excell, but if any such there be, let him Pack off to some other Place, and Live among other Folks. But then he adds, *Au hoc non ita sit omni in Populo? Nonne omnem Exuperantiam Virtutis Oderum? Quid? Aristides (Malo enim Graecorum, quam Nostra proferre) Nonne ob eam Causam Expulsus est Patria, quod prater modum Justus esset? that is, Is it not the same among all People, or Popular Governments? Do not they Hate all Excellency of virtue? Is it not so? Was not Aristides (for I had rather give Instances among the Grecian, than among our selves) Banish'd his Country for this Cause, that he was Just beyond the Common Standard? Now no man understood Popular Government better, or was more a Liberty-Man than Cicero, therefore his Authority must be Strong in this Case. Codrus the last King of Athens Sacrific'd himself in Battle for the Good of his Country. And the Athenians gave this for the Reason why they wou'd have no more Kings, lest they shou'd not get Another so Good. But they came at last, by the Change, instead of one Good King, to have 30 Tyrants. This Argument against Good Kings is likewise made use of by John Cook, who was Solicitor against R. Char. 1. at his Trial, in his Book call'd, *Monarchy no Creature of God's Making, &c.* Printed 1652. where p. 2. of his Dedication to the then Common-Wealth of England, he Compares Good Kings to those we call Good Witches, who, says he, *Seem to Cure One the they may without Suspicion Bewitch Twenty.* Such a Guard is Goodness against the Principles and Tempers of Men given to Change, and who set up for Popular Government!*

(5.) *Country-m.* But Master, you are gon from your Busines, or had you made an End of it, that is, the Treatment the D. of M. has met with from these sort of Men. You have gon through the first three Compaigns of this War, there are two more behind, have they let alone these two last Years?

Rehears. No, Country-man, they have not let him alone these two last Years, but pur-sid him more Vigorously than ever, as I shall make it Plain to you in my next. For we have not Time now.

But what I have said was not going from my Busines. I have very Briefly shew'd the Treatment which Good KINGS as well as Good GENERALS have met with from Men of these Principles. And that even by their Principles they are Obliged to Treat them so. And from Ancient Instances of Former times, have brought it down to our own; to shew, That the Case is still the Same. And this is not from the Purpose of my Subje&t. For if Virtue will not secure Kings, it will not secure Generals.

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